ARAMBE FLAME

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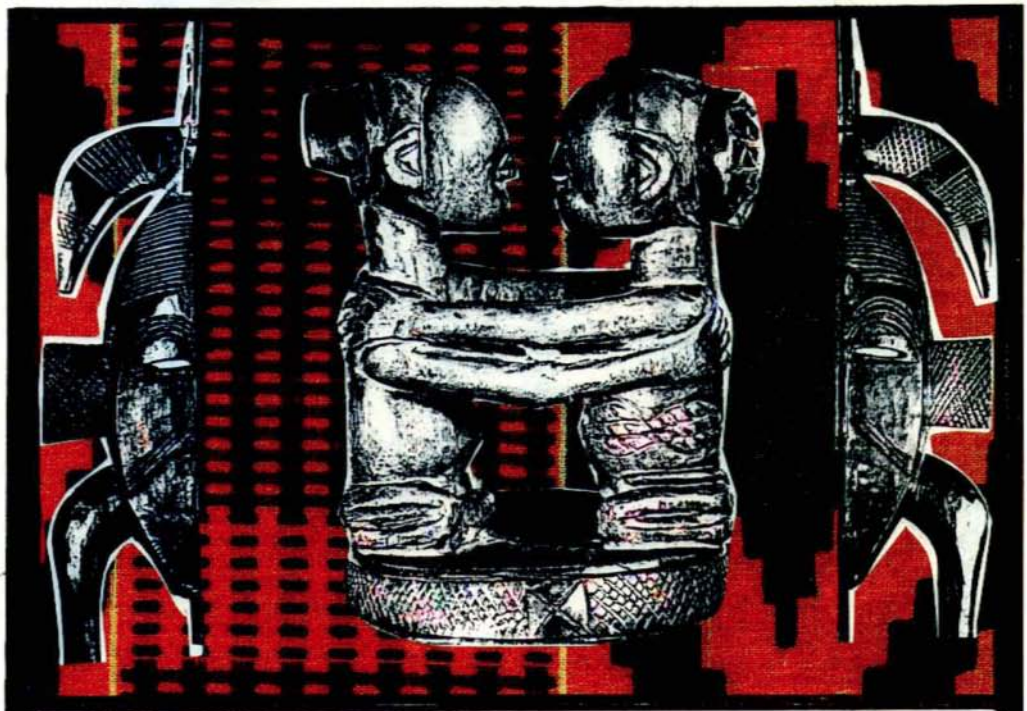

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HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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*HARAMBEE FLAME Editor

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

On July 16th., our elder/scholar/brother, John Henrik Clarke, entered the realm of our ancestors. He passed at St. Luke's Hospital in Manhattan, after being struck by a heart attack. Like two of his contemporaries, John G. Jackson and Chancellor Williams, Brother Clarke spent the last few years of his life in poor health, frail, and with failing or failed eyesight. Yet, he remained mentally sharp and lost none of his pro-African fighting spirit. The funeral of Brother Clarke, which was held at Abyssinian Baptist Church in New York City, was followed by a candlelight procession from the church to the Schomberg Center and then to his home.

Dr. Keith Orlando Hilton states in a recent edition of his syndicated column, "Hilton: Higher Education": "The southern born historian John Henrik Clarke always reminded me of the wise comforting uncle that we all have in our families. I know that whenever I had an opportunity to hear him lecture, I felt like a student sitting at the foot of a master teacher. And I was always equally amazed at his humility and intellect." Elombe Brathe of the Patrice Lumumba Coalition in New York City says of Brother Clarke: "[he] has produced generations of people who are inclined to refer to accurate analysis of Africa's history instead of taking so-called white scholarly histiography at face value...he has left a magnificent legacy which we can draw upon to inspire us to finish the work of Africa's total and inevitable liberation and the unification of African people the world over. This was the very objective of his life and work."

The passing of this master teacher leaves us with a powerful sense of loss because his scholarship was so valuable and the example of commitment and dedication he set so inspiring. But while we have seen the last of Brother Clarke's work, the fruits of his work will remain with us always. And maybe, as is often the case, his death will bring us a greater appreciation of the life he lived for us. It is said that to die for a friend is the greatest act of love. But to die takes only an instant. To **live** for a friend takes a life-time, which is what Brother Clarke did for us, for African people. For most of the 83 years that he spent

with us, he spent **for** us, researching and analyzing our history, to wake us from unconsciousness and open our eyes to the beauty of our collective African selfhood.

As an organization dedicated to positive transformation through the learning and understanding of African history, cultures, and values, the Harambee Afrikan Cultural Organization greatly valued Brother Clarke's contributions as he lived and will cherish and be motivated by his contributions as his spirit speaks to us from the other side. But what were and are these contributions? They were not only the books he wrote and contributed to, not only the many lectures, not only the years of pains-taking research he did as a student and teacher of history. Yes the brother put in work.

But there was more to John Henrik Clarke than the work he put in and the products of it. There have been many Africans who have done historical research, published their findings, and lectured. But, so often, what we've seen, and see presently, is "scholars" who, despite being African in blood, view and interpret the information they uncover with European eyes. So often, what we've seen, and see presently, is African "scholars" who are apparently more preoccupied with gaining and retaining recognition from European(Caucasian) academicians than **communicating** information and ideas to African people. So often, what we've seen, and see preently, is African "scholars" who, declared by the European (Caucasian) academic establishment as members of the "intelligensia," serve as functionaries of that establishment when it has decided that a particular African historian or other scholar is thinking, talking, and/or writing "irresponsibly"--in other words, too far outside a European canon or frame of reference.

Brother Clarke was no such pseudo-scholar. He was Africentric and didn't try to hide this fact, didn't try to make his Africentricity palatable for European academicians or Europeans in general. And while he was Africentric in his point of view, his vision wasn't narrow nor his honesty compromised. He wasn't only willing to question and challenge the research products, perspectives, and theories and speculations of other historians but was willing to challenge his own. Brother Clarke was fearless in his work and in his words. And he spoke and wrote in unpretentious

fashion. Those of us without doctorate degrees or masters degrees--regular folks--could understand him.

In leaving this world, John Henrik Clarke has joined that council of spirits comprised of such student/teachers as: W.E.B. Dubois, Drusilla Houston, John G. Jackson, Chancellor Williams, Cheikh Anta Diop, and other brothers and sisters who spent their lives uncovering the truths of our history that had been buried under tons and tons omissions and falsifications. We are grateful for them all, those mentioned and those unmentioned. Surely, their spirits are at peace.

We conclude our tribute to John Henrik Clarke by quoting from "Race: An Evolving Issue In Western Social Thought," an essay by the brother which appears in THE RACE: MATTERS CONCERNING PAN-AFRIKAN HISTORY, CULTURE, AND GENOCIDE; edited by Kiarri Cheatwood and published by Native Sun Publ. in 1991. "It is too often forgotten that when the Europeans gained enough maritime skill, and gun power to conquer most of the world, they not only colonized the bulk of the world's people, but they colonized the interpretation of history itself. Human history was rewritten to favor them at the expense of other people. The roots of modern racism can be traced to this conquest and colonialization...

> "The dehumanization of the African people had already been started. The false images were in the making. The stereotypes and mental images of 'savage Africa' and the 'Dark Continent' were deeply impressed upon the minds of Europeans. <u>The distortions were repeated until some of the victims began to believe them</u>.(Emphasis added)

.....

We have emphasized the last two lines of the above passage from John Henrik Clarke's essay because, though the impact of the distortions Clarke speaks of have obviously been heavy with regard to the mentality of Europeans, they have been devastating with respect to our own mentality. They have made us, in many cases and ways, **volunteer** victims and/or self-victimizers.

The whip was a powerful tool of force in the days of chattel slavery, as is the police billy-club and the gun. But most of the time, it is not these material tools of force that stop us from doing that which we should be doing or make us do that which is destructive to us. Rather, it is our minds. Many of us not only believe ourselves to be victims but have embraced victimhood, believing ourselves to be powerless. How often do we hear, "The white man won't let me..."? Yes, we are victims, victims of the legacies of slavery, victims of economic injustice, victims of a European-supremacist school system. We are victims in many ways. But we do not have to continue being victims.

Of course there are African so-called "conservatives" who make this same point--that it is the victim mentality that stands in the way of our progress. But the thinking of these folks is faulty. They can see the victim mentality but are blinded to the reality of continuing and actual victimization. Because they see through European eyes and identify with Europeans, they **can't** believe that Europeans are still victimizing us. These puppets of the European(Caucasian) establishment tell us such nonsense as, "You can do anything you want to do, be anything you want to be. There's nothing standing in your way anymore." But we know there are things and people standing in our way. But these things and people are only **obstacles.** They are **not** unmovable barriers.

It is the work of African scholars like John Henrik Clarke that gives us the main mental and psychological weapon we require in this war against victimization. This weapon is the two-fold one of pride and confidence. Thanks to the research Brother Clarke and others have done, we can know of the greatness of our people's history and take pride in things we have accomplished. And because we know of our past greatness, we acquire the confidence to know we have it in us to pick up where our ancestors left off, before the historical interruptions of slavery, colonialism, Jim Crow, etc.

-Editor

For a listing of books edited, authored, or co-authored by John Henrik Clarke, see page 11.

FROM OTHER SOURCES

New Record Company Vows To Follow High Road

"Unlike the explicit, parental-advisory labeled recordings most of us have become accustomed to hearing from major record companies and many of the more successful independent labels, NEW AFRICA Records(NAR), a recently-formed, Muslim-owned and controlled, independent record label, has vowed not to follow this popular path in the music industry...

"According to Ishola Muhammad, President and CEO of NAR:... 'the desperate situations confronting youth across America dictate that it's time for more entertainers, athletes, the corporate world and those who have direct impact on social thinking and behavior to step up to higher standards'..

"In that light, NAR artist represent the coming together of talented, motivated youth with conscientious, experienced adults to produce and promote music and messages that will make a positive difference. By doing this, the artists inspire their peers and learn a legitimate enterprise that is popular and readily accessible to them.

"The debut release on the NAR label is a compilation CD, cassette LP and cassette single appropriately titled, 'NEW AFRICA', featuring NNOW & THENN, Khayree, Melvin Fuseliere, InsydeOut and Mr. Muhammad...

"The NAR production crew, headed by the consummate professional music writer, arranger and producer, Gordon Banks(former music director for Marvin Gaye), is busy at work on a second compilation CD...

"Research is underway to produce a compilation CD on the NAR label, featuring Muslim artists who have, over the years, released independent recordings. Artists like Wali Ali, Dar-Us-Salaam,...and many more are being sought..."

-from "'New Africa Records' Dares To Be Different," pages 9 and 20, July 24 MUSLIM JOURNAL

Institute Seeking Solidarity Among People Of Color

"...the Institute for Multi-Racial Justice...seek[s] to bring communities of color together on the basis of a shared vision, a vision that we are all interconnected and must struggle together for the elimination of all forms of oppression. The Institute works to serve as a resource center that can strengthen the struggle against White Supremacy by combating the tactic of divide-and-control and advancing solidarity. We aim to support grassroots organizations that are directly working to bring communities of color together...

"In 1998 the Institute sponsored a series of alliance-building forums held in the San Francisco Bay Area at La Pena Cultural Center. Each forum focused on an issue or area of work that has been or could be fruitfful terrain for alliance-building by communities of color. The first forum, held on April 3 and entitled 'Occupied America', dealt with various forms of state repression and how they affect different communities of color. Panelists included Angela Davis, who discussed the growing prison-industrial complex; Van Jones, head of Bay Area Police Watch; Renee Saucedo, executive director of the Northern California Coalition for Immigrant and Refugee Rights; and Jose Palafox, who has been working to expose the militarization of the U.S./Mexico border.

"The second forum brought together youth of color engaged in creating revolutionary culture. Performers and participants in the discussion were poet Dori Caminong of the League of Filipino Students; Tina Bartoleme of the Underground Railroad, a dynamic group of poets, dancers, and artists; poet/freestyle artist Marcel Diallo of the Black Dot Artists Collective, and hip-hop artist Boots of the Coup and the Young Comrades.

"The third forum took place on May 27 under the banner of building multiracial unity against the attack on bilingualism...Participants discussed their experience and analysis of 'home language', education, and socio-economic inequality, including concrete examples of Black-Latino/Asian tensions and the need to resolve them...

"Meanwhile, the Institute continues to publish SHADES OF POWER in order to advance an anti-racist, anti-capitalist ideological climate..."

-from "Envisioning A Liberation Politics For The 21st Century," pages 1 & 12-13, Summer '98 SHADES OF POWER (San Francisco, CA.)

Police Complaint Center Going After "Racial" Profiling

"For many African-American motorists, being arbitrarily stopped by the police for fitting a certain profile (DWB--Driving While Black) can be a matter of life and death. But in the life of 40-year-old Diop Kamau, such traffic stops are sport. His Jacksonville, Florida-based organization, the Police Complaint Center, is at the forefront of the struggle to stop police from using racial profiles to justify apprehending Black motorists. Rather than being harassed by officers, the Center goes on the offensive and catches unruly officers in the act.

"Usually dressed in hoodies and baggy pants, and armed with high-tech camera equipment, Kamau and his team routinely drives expensive cars through areas suspected of police profiling...

"After randomly driving through hot spots areas across the country--to date they've hit Texas, California, Louisiana and other states--Kamau and his team of nine activists then log information like the time of day the incident occurred, the racial demographics and the number of cops involved into a computer database. The information, including video footage, is then posted on the organization's web-page (www.policeabuse.com/shep.htm). In addition to their work in the field, the Center also helps citizens file complaints at the local, state and federal levels...

"In 1987 as a sergeant, Kamau was labeled 'unduly sympathetic to Blacks' by white officers under the command who said they were afraid to arrest Blacks in his presence. Kamau filed a complaint against discriminatory departmental practices. During an administrative leave, the idea for the Center

was born. Two personal incidents constantly remind him of the legitimacy of the cause. In 1987, his father, an LA Police veteran, was beaten by officers during a traffic stop. His father's complaint was dismissed for lack of evidence. And in 1989, after organizing citizens to report police abuse and record their confrontations with camcorders during gang sweeps in LA, Kamau himself was soon beaten severely by Long Beach police officers..."

-from "Who Protects Us From You," page 151, August THE SOURCE Magazine

Nigeria: In The Aftermath Of Abiola's Death

"Pan Afrikan human rights activists struggling to end military dictatorship in Nigeria and to install a genuine civilian democracy fear the death of President-Elect Moshood K.O. Abiola threatens a possible civil war and the secession of the Yoruba people from Afrika's most populous nation...

"Pan Afrikanists in the wake of Abiola's death disagree as to the value of continuing efforts to preserve it[Nigeria, an artificial creation of British colonialism, cobbled together from disparate nations in a region of West Afrika that had never been unified under Afrikan rule]...

"Pan Afrikanist human rights activists like Elombe Brath, who heads the Patrice Lumumba Coalition, see a democratic Nigeria as one of three continental 'mega-states'--including the newly-liberated Democratic Republic of the Congo and the Afrikan **politically-ruled** South Afrika--that can serve as a strategic counterbalance to the threat of the emerging economic and political unification of Europe...

"But Pan Afrikanist and Yoruba nationalist Taiyewo Ogunade, a professor of Africana Studies at the City University of New York's City College, and former head of Artists for a Democratic Nigeria, argues Abiola's death is a watershed event for the Yoruba people, who populate the country's Southwest. After 80 years of attempts to forge a Nigerian national unity among the country's diverse nationalities, he dismisses the hope of the potential of Nigeria as useless sentimentality...

"The Yoruba number some 30-40 million of Nigeria's 100 mil-

lion people and more than 200 distinct nationalities. Ogunade, who has lost faith in the Nigerian experiment, argues the country's history has been rife with fratricidal multi-national conflicts, adding the British, who created the country in 1914 to make their colonial management of the region easier, knew it was an unworkable proposition...

"While not all Yoruba human rights activists agree the idea of Nigeria is hopeless, not all, like Ogunade, are Yoruba nationalists. He contends many outside of Nigeria simply fail to appreciate the significance of Abiola to the Yoruba nation within Nigeria.

"Ogunade himself is a high official in traditional Yoruba government. He is, among other things, a member of its judiciary, and is steeped in Yoruba tradition. He notes Abiola's status in traditional Yoruba government and society, among the several Yoruba sub-groupings, could perhaps be understood as roughly equivalent to that of a prime minister in a constitutional monarchy. His death at the hands of the Hausa-Fulani-controlled military dictatorship has had a deep and powerful impact among the Yoruba that cannot easily be dismissed...

"While an autopsy has reportedly concluded Abiola died of natural causes, it will not allay suspicions that a poison was administered by means undetected by the autopsy, or that Abiola was not, in the end, killed by the dictatorship after four years of detention in the horrid conditions of Nigerian solitary confinement, during which he was denied urgently-needed medical care.

"Nor are suspicions allayed in light of the fact that u.s. regime officials...were conveniently present to witness and authenticate Abiola's sudden death by 'natural causes'. Abiola had been under intense international pressure by United Nations Secretary General Kofi Annan and his one-time friend Pickering[Thomas Pickering, U.S. undersecretary of state for political affairs] to renounce his claim to the presidency of the country before his release.

"Brath[Elombe Brath, head of the Patrice Lumumba Coalition] says Abiola, a staunch Pan Afrikanist, was a supporter of

reparations for Afrikan enslavement in the united states and around the world, a powerful reason for the u.s. regime to want to be rid of him..."

-from "Abiola's Death Brings Fear of Civil War," pages 2 and 15, Fall NATION TIME(Jamaica, N.Y.)

"Black Radical Congress" Meets In Chicago

"More than one thousand African intellectuals, students, scholars and activists from throughout the U.S., Canada and the Caribbean answered the call to forge a 'black liberation agenda' on June 19, 20 and 21.

"...this event was held at the University of Illinois at Chicago...As described in a pamphlet promoting the event, the topics examined included 'black political prisoners, the eradication of welfare, police brutality, the advance of technology and the erasure of jobs, the prison industrial complex, the impact of sexism and homophobia on the black community, and the crisis of leadership in our community'.

"The event opened with a march and rally in solidarity with the Chicago Coalition for Public Housing. It has been engaged in a series of battles with the Chicago Housing Authority to stop the destruction of public housing.

"The Congress officially convened on the evening of June 19 with an opening plenary. Prominent activists from different generations paired up and interviewed each other about their personal backgrounds and political experiences in front of the crowd that gathered in the main assembly hall.

"The next morning the main part of the event began with workshop sessions. They included a wide variety of topics including 'State Terrorism, Police Brutality and the Prison Industrial Complex, 'Environmental Racism' and 'Socialism and Black Liberation'.

"After a lunch break and an open mike session for performance artists, another round of workshops was convened. These included discussions about 'The Role of the Church in the Radical Movement', ...'Youth and Student Organizing' and

(Cont. on page 12)

PUBLICATIONS

AFRICANS AT THE CROSSROADS: NOTES FOR AN AFRICAN WORLD REVOLUTION

CHRISTOPHER COLOMBUS AND THE AFRICAN HOLOCAUST

AFRICAN PEOPLE IN WORLD HISTORY

THE RACE: MATTERS CONCERNING PAN-AFRICAN HISTORY, CULTURE, AND GENOCIDE

HARLEM, A COMMUNITY IN TRANSITION

HARLEM, U.S.A.

AMERICAN NEGRO SHORT STORIES

WILLIAM STYRON'S NAT TURNER: TEN BLACK WRITERS RESPOND

MALCOLM X: THE MAN AND HIS TIMES

WHAT'S IT ALL ABOUT

HISTORY AND CULTURE OF AFRICA

SLAVERY AND THE SLAVE TRADE

HARLEM: VOICES FROM THE SOUL OF BLACK AMERICA

BLACK TITAN: W.E.B. DUBOIS

MARCUS GARVEY AND THE VISION OF AFRICA

PAN-AFRICANISM OR PERISH(According to NATION TIME Newspaper, which provided the bulk of the above listing, this book was being written by Brother Clarke but was not completed.)

many others.

"By Sunday, reports from the workshops were given. In addition, discussions took place about the future structure of the Black Radical Congress(BRC) and its work on a national scale.

"The main national campaign adopted was a national petition drive to bring one million signatures to the United Nations charging the United States with violating the human rights of African people in the U.S...

"...an 'unofficial' Congress was initiated by young dissenting participants. They felt the aims and principles of the Black Radical Congress fell far short of what was needed to build a mass black liberation movement in the U.S.

"During the meetings of what was called the 'Youth Caucus', the question of what type of social system--socialism or capitalism--should be fought for, was raised. The question of self-determination and political independence for African people in the U.S. was discussed. In addition to this, the question of anti-imperialist struggle, nationalism and revolution, as opposed to reform, was raised.

"Unlike the 'official' Black Radical Congress proceedings, those of the 'Youth Caucus' were closed to North Americans or white people...

"At first, the Black Radical Congress refused to recognize the 'Youth Caucus' as a legitimate body. However, each meeting drew a crowd of as many as 200 people--a formidable force of a significant portion of people from the main event..."

-from "Black Radical Congress Forges Reformist Agenda," pages 10, 11, 28 and 29, July-August THE BURNING SPEAR (St. Petersburg, FL.)

COMMUNITY NEWS

This past spring, thanks to the initiative and efforts of the Labelle Afrique Foundation of Omaha, Stan Tohon & les Super Anges traveled to the U.S., where they performed in Omaha and Lincoln, in Washington, D.C., and in other locales on the east coast. Super Anges(great angels) is a traditional music and dance group from Benin in West Africa. As we reported in previous editions of the FLAME, the group performed for the Harambee Afrikan Cultural Organization African History program here at the prison, did a performance for the general prison population, and returned to present their music and dance to our members and guests at our annual awards program in June.

We recently received "Stan Tohon et Super Anges," the compact disc the group recorded during its stay in Omaha. The c.d. was recorded and mixed at Saleh Sound Studio in Omaha. All but one of the songs on the c.d. were written and arranged by Stan Tohon. To give you some sense of the kinds of music that are on this recording, we refer to the liner notes. For example, in speaking of the gotta(a huge gourd drum), Brother Tohon says, "We call it the gotta, and we use it to make music. My ancestors, they don't make the computer, but they make this drum." Carter Van Pelt, in describing how the gotta is played, tells us, "Tohon positions the girth of the gotta squarely in front of him, wets his left hand from the bucket of the Tohoun(water percussion) and slaps the side of the gargantuan gourd. A small leather fan in his other hand controls the passage of air from the instrument's mouth."

Van Pelt continues: "As if the sound and appearance of the alien gotta isn't mesmerising enough, there is the Tohoun or Sinhoun water percussion. Two small hemispherical gourds float in separate buckets of water. When their crowns are caressed with a pair of wooden sticks wielded by Luc Aho, an earthy and natural vibration emanates...Tohon became known for harnessing the tradition Tchinkoume sounds and modernising them into a style rightly known as the Tchink System."

To order, contact the Labelle Afrique Foundation at 6342 No.

33rd St.; Omaha, NE.; 68111; (402) 455-1782. Or write to CAP Records; 02BP, 8067 Cotonou; Benin, West Africa.

The Labelle Afrique Foundation is at it again. Currently, La Compagnie Sojaf troupe is in Omaha. Expected to be in the area for only a few more weeks, this music and dance group is from the nation of Togo in West Africa. Thus far, they have performed at Metropolitan Community College Fort Omaha campus and in other venues in the Omaha area. Dannye Echtinaw of the Labelle Afrique Foundation tells us that the Foundation is making national tour plans for the group.

BACK IN TIME

In certain colonies, large numbers of slaves escaped from the plantations and set up independent communities beyond the reach of the planters. This was possible only where the terrain provided protection for the runaways, as did the mountainous interiors of Jamaica, Dominica, and St. Vincent, and the jungles of Guyana and Suriname. In Jamaica, the Maroons--as the rebels were called--waged two long wars against the British, forcing the colonists to strike treaties recognizing them as free men. In Guyana and Suriname, they were called "Bush Negroes" since they lived in the wild interior: From their hidden homes the Bush Negroes raided the European plantations and forced the Dutch to send expeditions into the interior to attempt to crush them. These expeditions were costly to soldiers' lives and probably helped future runaways, for the Europeans took slaves with them who thus learned of the pathways through the bush. Rather than continue with the wars the Dutch Governor made treaties in 1761 and 1767 with the two main groups of Bush Negroes.

-Above passages excerpted from THE CARIBBEAN: SURVIVAL, STRUGGLE AND SOVEREIGNTY by Catherine A. Sunshine

Black and Mexican alliances and linkages go back to the 1800s. Mexicans helped hundreds of escaped slaves across the Texas border into Mexico. In fact, the antislavery position adopted by the Mexican government was one of the issues leading to the conflict between the young Mexican nation and the Anglo slave-owning residents of Texas. With the abolition of slavery in Mexico, many of the Anglo illegal immigrants in Texas became furious and pushed for "independence." Stephen Austin, the so-called "founding father" of modern-day Texas wrote in a letter to his sister in 1835, "Texas must be a slave country."

Throughout the 1850s numerous slaves not only fled to Mexico to escape their enslavement but also to organize and fight back. In response, many Texas slaveowners organized military expeditions into Mexico to recover their "property" only to be forced back across the border by escaped Blacks and Mexicans.

Mexico has numerous national heroes of African heritage. One great leader was Yanga, who established numerous maroon (escaped slave) communities such as San Lorenzo de los Negros, the "first free pueblo" of formerly enslaved Africans in the Western Hemisphere on June 6, 1609. For 30 years Yanga successfully organized a guerrilla army to hold off the military of the Spanish empire that was sent to defeat and control the independent Africans...

Numerous generals who served in Mexico's War of Independence (1810-1821) from Spain were Black. The most famous examples are General Jose Maria Morelos and General Ramon Vicente Guerrero, the two military leaders who led the young nation toward independence. Others included Juan del Carmen, Juan Bautista, Francisco Gomez, and Jose Maria Alegre.

-Above passages excerpted from SHADES OF POWER Newsletter (San Francisco, CA.); Volume I, Issue 1

ANNOUNCEMENTS

The Harambee Afrikan Cultural Organization will be holding its fall symposium on Tuesday, Oct. 13th. at the state prison in Lincoln. The theme for the program is: "African Survival: From Jamestown to Jasper." For more information, contact us at 471-3161. Call between 1 and 3 p.m., Monday through Friday. Ask for ext. 3379.

The National Association of African-American Studies(NAAAS) and the National Association for Hispanic and Latino Studies (NAHLS) would like to invite your organization to their annual conference which will be held February 9-13, 1999 at the Adam's Mark Hotel in Houston, Texas...The NAAAS/NAHLS would like your organization to send literature, brochures, paraphernalia, etc. for distribution and display at the conference. You may also furnish us with other information such as research opportunities, funding requests, and/or internship opportunities that will help provide support and enhance the academic development of our students and scholars. Abstracts, not to exceed two pages, should be submitted which relate to any aspect of the African and African American experience. Subjects may include but are not limited to literature, demographics, history, politics, economics, education, health care, and many other subjects. Abstracts must be postmarked by November 28 and should be sent to Dr. Lemuel Berry, Jr.; Exec. Dir., NAAAS; Morehead State Univ.; 212 Rader Hall; Morehead, KY.; 40351; (606) 783-2650.

CriticaL Resistance, a national conference and strategy session, will be happening in Berkeley, CA, September 25-27. It will address the massive growth of the prison industry and the impact this growth has had on communities of color, women, and other oppressed people...The purpose of the conference is to develop strategies to fight the Prison Industrial Complex, and we believe that women are going to be central to these strategies. P.O. Box 339, Berkeley CA, 94701.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

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Akewi(Librarian) -Neb Ankh Amen

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa